

me and I will give thee rest." It held the people in a holy spell. It caught them up into the third heaven. The women were weeping; the men were subdued and softened. They were all praying. What was it that changed the young man's mind? What was it told him to throw the learned sermon into the fire? It was the prompting influence of the young man's mother. Before she went to heaven, and on her last night on earth, she called her son to her bedside and gave this charge, "If God calls ye to the ministry, ye'll no refuse; and the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, and I'll hear ye that day, tho ye'll no see me, and I'll be satisfied." When the night before the Sabbath came her face came before him, and her words sounded anew in his ears. It was this that substituted the Christ sermon for the sermon of self glorification. The sermon he preached was his mother's sermon; and this was the reason it told.

The Home Life

The Watchman.

The influence of the well-ordered, sunny-tempered Christian home is incalculable. John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word; he had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience. He obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith. Nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true. It is not strange that such home training went to the making of great character.

Our Young People

Duty

I reach a duty, yet I do it not,
And therefore see no higher; but if done,
My view is brighten'd, and another spot
Seen on my moral sun.

For, be the duty high as angel's flight,
Fulfill it, and a higher will arise,
E'en from its ashes. Duty is infinite—
Receding as the skies.

And thus it is the purest most deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold

Were it not wisdom, then, to close our eyes
On duties crowding only to appall?
No; duty is our ladder to the skies,
And, climbing not, we fall.

—Robert Leighton.

LIVES THAT LIFT—Luke 13: 20, 21

Topic, June 10

We have now studied ten of the fifty-two parables which make up the series of lessons for the year be-

ginning with April 1900. This time the parable of the leaven suggests the power of the Christian life to multiply itself in the world. The illustration is a homely one but full of power. Prof. Huxley once came before a cultured audience to lecture with only a cup of yeast in his hand, yet he never gave a more fascinating nor helpful lecture than that one.

The leaven is a living plant which buds, divides and grows until it changes the whole lump in which it is placed. So the kingdom of God is made up of individuals who have a higher life than the mere animal or worldly life, and who by this life win others to the same life, thus little by little transforming the world.

In Philadelphia several years ago an old tree was cut down because the roots grew under the foundation of a large church and were tilting the entire edifice. The tree had life. The faith which like the grain of mustard seed, has life, can overturn the mountains of dead customs. The growth of the kingdom takes time, but as God lives its triumph is sure. There is no basis in the gospel for teaching as some do, that the world will get worse and worse and finally be destroyed. Such teaching is dejecting and immoral in its effect. Our work "is not in vain in the Lord." No life that rises above the common level can fail to lift others. Joseph may be alone in Egypt or Daniel in Babylon or Paul in Athens, yet the light of their lives will in due time transform the darkness or rather, drive it away. Sickness and sin are not permanent. The power of health and righteousness are permanent. The good lives of the world will survive the bad ones. "He that doeth the will of God abideth forever." Are you among those who are "lifted up" in consecration that you may also lift others?

SCRIPTURE HELP

1 Leaven must be living or it has no power to grow. We must be born again before we can exemplify the Christ life. To receive life we must come to God the fountain source. He is known thru Christ, hence if we would have lives that lift our first step will be that of coming to and abiding in Christ that we may have life ourselves. Let the leader or some one else show the relation of each of the following references to this thought: Matt. 5:48, with Matt. 11:27; John 17:19; I Pet. 2:21; John 13:15, and 15:4-10; Eph. 6:10; Eph. 3:6-19.

2 Having found in Christ the life which lifts the next step is to live it out lest it turn again to darkness and we be no better than the world. Show how power for good increases as holiness and love increase in our lives. Matt. 5:29, 30; Eph. 1:4; I Tim. 4:12; I Pet. 1:15; II Pet. 3:11; Rom. 14:29; Gal. 5:22-25.

3 Leaven grows; salt works; light shines. The Christian must do more than be good. He must work. He must consciously and intentionally use his time, talent, money—in that way which will do most toward winning the world to the kingdom. Rom. 13:21; Matt. 10:42; Heb. 13:2; James 1:27; Gal. 6:1, 2, 6; I Tim. 6:17-19; I Cor. 8:13.

TOPICS FOR SHORT ADDRESSES

- 1 The lifting power of self-sacrifice for others, John 12:32; Luke 14:33.
- 2 The special responsibility of leaders, I Cor. 11:1; Heb. 13:17.
- 3 The prophets as examples, Jas. 5:10.
- 4 The power of the tongue to lift or lower, Jas. 3.

QUESTIONS

- 1 What do we mean by "lives that lift?"
- 2 What gives a life power to lift?
- 3 Does every life lift or hinder? How?
- 4 Can evil lives be of use? I Cor. 10:6, 11, 12.
- 5 What warning against bad example have we in Matt. 18:6, and 15:14?
- 6 What shall we do to avoid causing stumbling? Heb. 12:1, 2.
- 7 How can children lift? Matt. 18:4, 5.
- 8 What made Paul's life so powerful for good?
- 9 Who have been some of the most inspiring persons of modern times?
- 10 How can we make our lives more helpful?

C. F. YODER.

SERMON ECHOES

LOUIS S. BAUMAN

To give is to receive.

Life is Eternity's opportunity.

The saloon is the devil's factory.

Gossip is the mouthing of the vicious.

A life hid in God knows no disappointments.

Things are easier done than undone. *Be careful.*

Poverty may be a blessing, but few want it.

The worst hypocrite on earth is the praying hypocrite.

When the church goes backward, civilization goes with her.

Some people refuse to search for the truth because they fear it.

It is easy to die in poverty, but hard to live in it.

A really earnest man on his knees can do almost anything with God.

Even the devil has his virtues. We might imitate his stick-to-it-iveness.

The skeptical philosopher will discover that "Infinite and Eternal Energy" on God's judgment day. *Roann, Ind.*

The Call to Service

Presbyterian.

The "Baptist Union," of Chicago, brings us these stirring words: A few years before his death, Rev. Henry Ward Beecher severely arraigned the members of his church for their unreadiness to respond to the pressing calls for personal service. "Plymouth church," he said, "has a large organization for diffusing knowledge, and we are brought nearly to a standstill in many respects because we cannot have people who are willing to take their knowledge and light and use them in behalf of those who are deficient. . . . There is in this congregation a vast amount of educated ability that is rooting in sentimental selfishness." The experience of the great Brooklyn preacher was by no means singular. All over our land there are men and women in our churches who sit in the pews and receive, but who seldom think of the duty of ministry. They have the capacity for service, but make no response to the call for service. They sit at ease on the cushions of self-indulgence. They wrap their talents in a napkin and bury them. After all due allowance is made for the pressure and strain of busy life, there is a wide margin of unused power. There is a manifest lack of the sense of responsibility for personal service. Even where duty is faintly apprehended, it is made to wait on convenience and personal comfort. The Christian life is too often regarded as a thing of ease and self-pleasing, rather than as a life of strenuous, self-forgetting service. Even personal religious culture is a maimed and one-sided thing if it does not find expression in service. We are saved to serve,